meetings ("posydilky" and "Vetshernytsi"), and even at the street meetings that are held at night ("vulytsja"); marriage is seldom an affair of arrangement. After marriage, children generally leave their parents' home; a father often provides a home of his own for a son who wishes to marry.

Divorce is rare in the country. An unlucky choice of a conjugal partner is borne with patience. Up till recently, in spite of the fact that boys and girls are constantly thrown together at work and at play, a high standard of chastity prevailed and illicit sexual intercourse was the exception. A "pokrytka" who has been seduced by a Russian soldier ("saldatka") or a foreigner (mostly a Pole) has no easy lot in the country. The whole family is deeply ashamed when the "bundling" custom ("komora") which is still practised in some parts of the country reveals that the bride is no longer a virgin. Customs have been strengthened by the respect for national traditions, a deep religious feeling and tolerance. Birth, baptism, marriage, death and burial are accompanied by very many, original, symbolic customs, dating partly from before the birth of Christ. For instance, the old custom of duly "recognising" the newborn has been preserved as well as the ceremony of the baptismal banquet which marks the reception of the newly born child into the community.

In the varied wedding customs which generally take the better part of three days, there are memories of the days when the men of the tribe kidnapped or bought their brides. A marriage in a national setting has many dramatic effects and is accompanied by a whole series of symbolical actions and choruses. They remind us of the original rôle of the family in society. Customs from the world of the Grand Princes have been preserved in those marriage rites as in the ritualistic folk-songs, while the influence of the church is confined to the actual ceremony in the church. The wake ("posyzhinja") and the wake games, which are dying out, are echoes of ancestor-worship and intended to prevent the dead from returning to life. The custom of special laments for the dead ("holosinnia") and the funeral banquet (formerly "tryzna") have persisted; on the many days of commemoration of the dead (e. g. on the